

A Sovereign
ANTIDOTE,
Or, A Precious
MITHRIDATE:

For Recovery of Souls dead in SIN,
and buried in the Grave of Long Custome,
to the

Life of Grace.

With hopeful Means (God blessing
the same) to prevent that three-fold (and
worse then *Aegyptian*) Plague of the Heart;
Drunkenness, Swearing, and Profaneness.

Wherein is a sweet composition of Severity
and Mercy: Of Indignation against Sin, of Compassion
and Commiseration to the Sinner; with such Christian mo-
deration, as may argue Zeal without Malice; and a desire
to win Souls, no will to gall them.

By R. YOUNGE of Roxwell in Essex.

Ex Aed. Lamb.
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A Sinner rescued from Satans subtilty and slavery.

SECTION I.

Not to admonish our brather is to hate him, as the Holy Ghost witnesseth, *Levit. 19. 17.* But to scorn our brother should admonish us, is more to hate our selves. That little which *Craesus* learned of *Solon*, saved his life. And had *Pilate* taken that fair warning his wife gave him, it might have saved his soul; which once lost, cannot be redeemed with ten thousand worlds: no not with the enduring, of ten thousand thousand years torments in *Hell*. Enough I suppose (together with a desire of my Readers eternal welfare) to encourage me to speak, others to hear. Wherefore let none in the least be offended with what I shall deliver, or with me for it: For (not onely the searcher of hearts, but) the world shall witness, that I fight not against you, but against your sins; and you have no such foes as your faults. And these are they I seek to subdue, and batter down before you: as well knowing, that unless they die, you cannot live.

Yea, if I make you smart, give me the more thanks, love me the better for it: Sharp reprehension is the healing of the soul, and love to the soul, is the soul of love. And let this serve for an *Apologie*, and if you please for a *Profection*.

— *Sect. 2.* Considering the numberless number of those that by professing themselves *Protestants*, discredit the *Protestant Religion*: Who because they have been *Christened*, as *Simon Magus* was, received the *Sacrament of the Lords Supper*, like *Judas*; and for company go to Church also as *Dogs* do, are called *Christians*, as we call the *Heathen Images gods*: yea, and (being blinded by the *Prince of darkness*, 2 *Cor. 4. 4.*) think to be saved by *Christ*, though they take up *Arms* against him; and are no more like *Christians*, then *Michals Image of Goats-hair* was like *David*: Who make the world onely their god, and pleasure or profit alone their *Religion*: Who are so graceless, that *God* is not in all their thoughts; except to blaspheme him, and to spend his days in the *Devils service*: Who being *Christians in name*, will scoff at a *Christian indeed*: Who honour the dead *Saints* in a cold profession, while they worrey the living *Saints* in a cruel persecution: Who so hate *Holiness*, that they will hate a man for it; and say of good living, (as *Festus* of great Learning) It makes a man mad: whose hearts will rise at the sight of a good man, as some stomachs will rise at the sight of sweet meats: Whose *Religion* is to oppose the power of *Religion*; and whose knowledge of the *Truth*, to know how to argue against the *Truth*: Who justify the wicked, and condemn the just: who call *Zeal*, madness; and *Religion*, foolishness: Who love their sins so much above their souls, that they will not onely mock their Admonisher, scoff at the means to be saved, and make themselves merry with their own damnations; but even hate one to the death, for shewing them the way to eternal life: who will condemn all for *Round-heads*, that have more *Religion* then an *Heathen*, or knowledge of heavenly things, then a child in the womb hath of the things of this life:

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or conscience then an *Atheist*, or care of his soul, then a *Beast*, and are mockers of all that march not under the pay of the *Devil*: Who with *Adam* will become *Satans* bondslaves for an *Apple*; and like *Esau*, sell their birthright of *Grace* here, and their *Blessing of Glory* hereafter for a mess of *Pottage*: Who prefer the pleasing of their *palates* before the saving of their *souls*: who have not onely cast off *Religion*, that should make them good men; but reason also, that should make them men: Who waste *virtues* faster then riches, and riches faster then any *virtues* can get them: Who do nothing else but *sin*, and make others *sin* too: who spend their time and patrimonies in *Riot*, and upon *Dice*, *Drabs*, *Drunkenness*: who place all their felicity in a *Tavern* or *Brothel-house*, where *Harlots* and *Sycophants* rifle their *Estates*, and then send them to rob: Who will borrow of every one, but never intend to *satisfie* any one: who glory in their *shame*, and are ashamed of that which should and would be their *glory*: Who desire not the reputation of *honesty*, but of good fellowship: Who in stead of quenching their thirst, drown their senses; and had rather leave their *wits*, then the *wine* behind them: who place their *Paradise* in their throats, *Heaven* in their guts: and make their belly their god: Who pour their *Patrimonies* down their throats, and throw the house so long out at windows, that at length their house throws them out of doors: Who think every one exorbitant that walks not after their Rule: Who will traduce all whom they cannot seduce; even condemning with their tongues, what they commend in their consciences: Who, as they have no reason, so they will bear none: Who are not more blind to their own faults, then quick-sighted in other mens: Who being displeased with others, will flie in their *Makers* face, and tear their *Saviours* Name in pieces with oaths and execrations, as being worse then any mad dog that flies in his *Masters* face that keeps him: Who swear and curse even out of custom, as *Currs* bark; yea, they have so sworn away all grace, that they count it a grace to swear; and being reprov'd for swearing, they will swear that they swore not.

SECT. 3. Or perhaps they are covetous *Cormorants*, greedy *Grippers*, miserly *Muck-worms*; all whose reaches are at riches: Who make gold their god, and commodity the stern of their consciences: Who hold every thing lawful, if it be gainful: Who prefer a little base pelf before God, and their own salvation; and who being fatted with Gods blessings, do spurn at his precepts: Who like men sleeping in a Boat, are carried down the stream of this world, until they arrive at their *Gaves-end* [Death] without once waking to be-think themselves whether they are a going [to Heaven or Hell.]

Or *Ignorant* and *Formal Hypocrites*: who do as they see others do, without either conscience of sin, or guidance of reason: Who do what is morally good, more for fear of the Law, then for love of the Gospel: Who fear the *Magistrate* more then they fear God or the Devil; regard more the blasts of mens breath, then the fire of Gods wrath; will tremble more at the thought of a *Bailiff*, or a *Prison*, then of *Satan*, or *Hell*, and everlasting perdition: Who will say, they love God and Christ, yet hate all that any way resemble him; are flint unto God, wax to Satan; have their ears alwayes open to the *Tempter*, shut to their *Maker* and *Redeemer*; will chuse rather to disobey God, then displease great Ones; fear more the worlds scorns, then

His anger; and rather then abridg themselves of their pleasure, will incur the displeasure of *God*: Who will do what *God forbids*, yet confidently hope to escape what *He threatens*: Who will do the *Devils works* onely, and yet look for *Christs wages*; expect that *Heaven* will meet them at their last hour, when all their life long they have galloped in the beaten *Road* towards *Hell*: Who expect to have *Christ* their *Redeemer* and *Advocate*, when their consciences tell them, that they seldom remember him, but to *blaspheme* him; and more often name him in their *Oaths* and *Curses*, then in their *Prayers*: Who will persecute *Honest* and *Orthodox Christians*; and say, they mean *base* and *dissembling Hypocrites*: Who thin^k they do *God service* in *killing his servants*; Joh. 16. 2. Who will boast of a *strong faith*, and yet fall short of the *Devils* in *believing*, Jam. 2. 19. who turn the grace of *God* into *wantonness*; as if a condemned person should head his *Drum of Rebellion* with his *Pardon*; resolving to be *evil*, because *God* is *good*: Who will not believe what is written, till they feel what is written; and whom nothing will *confute*, but *fire* and *brimstone*: Who think their villany is *unseen*, because it is *unpunished*; and therefore live like *beasts*, because they think they shall die like *beasts*.

Seet. 4. Considering the swarms, Legions, Millions of these, I say, and many the like which I cannot stand to repeat. As also in reference to *Levit. 19. 17. Isa. 58. 1.* I have deemed it no desertless office, to say something toward the saving of those poor ignorant and impotent wretches, that are neither able, nor willing to help themselves. And indeed, what heart would it not make to bleed, that hath any *Christian blood* in his veins, to see what multitudes there are that go blinde-fold to destruction; and no man offer to stop or check them before they arrive there, from whence there is no *Redemption*. *Matth. 7. 13, 14. 1 Job. 5. 19. Rev. 20. 8. & 13. 16. Isa. 10. 22. Rom. 9. 27. 2 Tim. 2. 26. 2 Cor. 4. 4. Eph. 2. 1, to 4. Phil. 3. 18. Job. 8. 44. & 14. 30.*

Yea, how should it not make all, that are themselves got out of *Satans clutches*, to plot, study, and contrive all they can, to draw others of their brethren after them.

We read that *Andrew* was no sooner converted and become *Christs Disciple*, but instantly he drew others after him to the same *Faith*, Joh. 1. 41. and the like of *Philip*, ver. 45. and of the *woman of Samaria*, Joh. 4. 28, to 41. And of *Peter*, Luk. 22. 32. Act. 2. 41. & Chap. 3. & 4. 4. and so of the Apostles. Yea, *Moses* so thirsted after the salvation of *Israel*, that rather then he would be saved without them, he desired the *Lord* to blot him out of the *Book of life*, Exod. 32. 32. And *Paul* to this purpose saith, *I could wish my self to be separated from Christ, for my brethren, that are my kinsmen according to the flesh*: meaning the *Jews*, Rom. 9. 3. And indeed all heavenly hearts are charitable. Neither are we of the *Communion of Saints*, if we desire not the blessedness of others: it being an inseparable adjunct, or relative to grace; for none but a *Cain* will say, *Am I my brothers keeper?* Yea, where the heart is thankful, and inflamed with the love of *God*, and our neighbour, this will be the principal aim: As by my *sin* and *bad example*, I have drawn others from *God*; so now I will, all I can, draw others with my self to *God*. *Saul* converted, will build up, as fast as ever he plucked down, and preach as zealously as ever he persecuted. And we are no

whit thankful for our own salvation, if we do not look with *charity and pity* upon the gross *mis-opinions* and *misprisions* of our Brethren. And what though we cannot do *what we would*? yet we must labour to do *what we can*, to win others; not to merit by it, but to express our thanks. Besides it were very dishonourable to *Christ* not to do so. Did you ever know that *wicked men, thieves, drunkards, adulterers, persecutors, false prophets*, or the like, would be damned alone? no they mis-lead all they can, as desiring to have companions. Yea; the *Pharisees* would take great pains, compass sea and land, to make others two-fold more the children of hell then themselves, as, our Saviour expressly saith, *Mat. 23. 15.* which may cast a blush upon our cheeks, who are nothing so industrious to win souls to God. And what a shame is it, that our God should not have as *faithful servants*, as he hath *unfaithful enemies*? That wicked men should be at more cost and pains to please an ill master, then we can afford to please so good a God, so gracious, and so loving a Father? Shall they labour so hard, for that which will but inbance their damnation? And shall we think any pains too much for that which will add to the weight of our eternal glory and salvation?

Seet. 5. And what though their case be not onely desperate, but almost hopeless? yet there is a mercy due even to them: And it is our duty to use the means; leaving the issue to him who is able to quicken the dead, and to make even of stones children to Abraham? Witness *Manasses* in the Old Testament, and *Paul* in the New. Yea, I suppose, that this their sad condition, calls for our more then ordinary compassion. Since they have precious souls, that must everlastingly live, in bliss, or wo. And hence it is, that the *Angels* are said to rejoice more at the conversion of such a sinner, then for the building up of ninety and nine that are already converted, *Luk. 15. 7.* because he to whom God hath given a new heart, and spiritual life, will be sure to seek out for, and use the means of growing in grace, and in the knowledge of our Lord and Saviour *Jesus Christ*. Whereas the former, are not onely dead in sin; but so buried in the grave of long custom, that they cannot stir the least joint; no, not so much as feel their deadness, nor desire life; but resist all means tending thereunto. Insomuch, that the conversion of such an one is held by Divines a greater work, or Miracle, then the creating of the whole world: For in every New Creature are a number of Miracles; A blinde man is restored to sight; A deaf man to hearing; A man possest with many Devils, dis-possest; Yea, A dead man raised from the dead; and in every one a stone turned into flesh: in all which God meets with nothing but opposition, which in the Creation he met not with.

I know this is Greek to a Sensualist, that hath onely the flesh for his Tutor: Whence it will not be amiss to shew, how it fares with the parties with whom I am to encounter; *Drunkards, Blasphemers, and Profane persons.*

Seet. 6. Even such is the power of sin, that it made God become man, Angels become Devils, and men become beasts. For each man by nature, every one, whose heart is not changed by the Loadstone of the Gospel, is a very beast in condition, as *Jeremy* affirms, *Jer. 10. 14.* and *St. Peter*, *2 Pet. 2. 12.* But that's not all; for when the custom of sin, hath so brained mens hearts, seared their consciences, and blinded their minds, that they can Swear and Curse as familiarly

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miliarly as *Dogs bark*: When the just and true God, hath for their rebellious wickedness in rejecting him, and despising all good means of being bettered; given them up to their own hearts lusts, and to Satan the God of this world, to be taught and governed by him: even as a just Judge, having passed sentence upon some hainous Malefactor, gives him up to the Jailor, or Executioner: (as you may see by sundry places, 2 Thes. 2. 10, 11, 12. 1 King. 22. 20, 21, 22. 2 Tim. 2. 26 Ephes. 2. 2. Job. 13. 2. Act. 5. 3. 1 Chron. 21. 1. Gen. 3. 1, to 6. Revel. 2. 10. 3. 15. Job. 8. 44. & 12. 31. & 14. 30. 2 Cor. 4. 4.) Then they become *to deviliz'd*, that as Paul being guided by the good Spirit of God could say, *I live not, but Christ lives in me*, Gal. 2. 20. So may they say, *we live not, but the Devil lives in us*. For he is not onely their Father, Gen. 3. 15. Job. 8. 44. But their God, 2 Cor. 4. 4. And their Prince, Job. 14. 30. And works in them his pleasure, Ephes. 2. 2. 2 Tim. 2. 26. So that they are ready and willing to say or do, what he will have them: as you may plainly read, Job. 13. 2. Act. 5. 3. & 12. 1, 2, to 12. 1 Chron. 21. 1. Gen. 3. 1, to 6. Rev. 2. 10.

True, these poor simple souls know none of all this: as those four hundred of *Abahs Prophets*, in whom this evil Spirit spake, did not know that Satan spake by them, 1 King. 22. 22. Neither did Judas know when he eat the sop, that Satan entred into him, and put it into his heart to betray Christ, Joh. 13. 2. Nor do Magistrates when they cast the servants of God into Prison, once imagine that the Devil makes them his Jailors, but he doth so. They are his Instruments, but he is the Principal Author; as is plain by Rev. 2. 10. Neither did Ananias and Saphira once think, that Satan had filled their hearts, or put that lye into their mouths, for which they were strook dead, Act. 5. yet the Holy Ghost tells us plainly, that he did so, Vers. 3. Nor Eve in Paradise, had not the least suspicion, that it was Satan that spake to her, by the Serpent: Nor Adam, that it was the Devils mind in her mouth, his heart in her lips, when tempted to eat the forbidden fruit. Nor did David once dream, that it was Satan, who moved him to number the people, 1 Chron. 21. 1. Much less did Peter, who so loved Christ, imagine that he was set on by Satan, to tempt his own Lord and Master with those affectionate words, *Master pity thy self*: For if Christ had pitied himself, Peter and all the world had perished. Yet it was so, which occasioned Christ to answer him, *Get thee behind me Satan*, Mat. 16. 22, 23.

Much less do Drunkards, Blasphemers, and prophane persons know, that it is not they, but the Devil in them, when they scoff at Religion and holiness; when they tear Heaven with their blasphemies, and bandy the dreadful Name of God in their impure and polluted mouths, by their bloody Oathes and Execrations.

These things premised, I come to deal with the parties first mentioned, with whom my business lies: and they are Drunkards, Blasphemers, and prophane persons, who swarm so in all places. And to these, their faithful and impartial Monitor presents a few Considerations. I'll begin with Drunkards; O that they would mind what I shall say, but so much as it concerns them!

The Blemish of Government, the Shame of Religion, the Disgrace of Mankind; or a Charge drawn up against Drunkards, and presented to his Majesty, in the name of all the Sober Party in the three Nations. Humbly craving, that they may be kept alone by themselves from infecting others; compelled to work and earn what they consume: And that none may be suffered to sell Drink, who shall either Swear, or be Drunk themselves, or suffer Others within their Walls.

I. BRANCH of the Charge.

THat as the Basilisk is chief of Serpents: so of sinners, the Drunkard is chief. That Drunkenness is of sins the Queen: as the Gowt is of diseases: even the root of all evil, the rot of all good. A sin which turns a man wholly into sin. That all sins, all beast-like, all serpentine qualities meet in a Drunkard, as rivers in the sea: and that it were far better to be a Toad, or a Serpent, then a Drunkard. That the Drunkard is like Ahab, who sold himself to work wickedness. That he wholly dedicates, resigns, surrenders, and gives himself up to serve sin and Satan. That his onely employment is to drink, drab, quarrel, swear, curse, scoff, slander and seduce: as if to sin were his Trade, and he could do nothing else; like the Devil, who was a sinner from the beginning, a sinner to the end. That these sons of Belial, are all for the belly: for to drink God out of their hearts, health out of their bodies, wit out of their heads, strength out of their joynts, all the money out of their purses, all the drink out of the Brewers barrels, wife and children out of doors, the house out at windows, the Land out of quiet, plenty out of the Nation, is all their business. In which their swinish swilling, they resemble so many frogs in a puddle, or water-snakes in a pond; for their whole exercise, yea, Religion, is to drink; they even drown themselves on the dry land. That they drink more spirits in one night, then their flesh and brains be worth. That more is thrown out of one swines nose, and mouth, and guts, then would maintain five sufficient families.

2. Br. That it is not to be imagined, what all the Drunkards in one Shire or County do devour, and worse then throw away in one year: when it hath been known (if we may give credit to Authours, and the Oaths of others) that two and thirty in one cluster have made themselves drunk; that six and thirty have drank themselves dead in the place, with carowing of healths; that at one Supper, one and forty have killed themselves, with striving for the conquest: that two have drank each of them a peck at a draught: that four men have drank four gallons of wine at a sitting: that one man hath drank two gallons of wine; and two more, three gyllons of wine a piece at a time; that one Drunkard in a few hours, drank four gallons of wine: that four ancient men drank as many cups of wine at one sitting, as they had lived years, which was in all, three hundred cups of wine amongst four men: and lastly, that three women came into a Tavern in Fleet-street (when I was a boy, take it upon Claptons Oath and credit, who drew the Wine) and drank forty nine quarts of Sack; two of them sixteen a piece, and the third to get the victory, seventeen quarts of Sack. Which being so, what may the many millions of these

these ding-thrifty dearth-makers consume in a year in all the three Nations? It is much to be feared, that as we turn the *sanctuary of life* into the *shambles of death*: so God may send a *famine* after such a *satiety*, and *pestilence* after *famine*. Or rather, that our *Land*, which hath been so long *sick* of this *disease*, and so often *surfeted* of this *sin*, should *spue us all out* who are the *Inhabitants*.

Nor need it seem incredible, that common drunkards should drink thus: for they can disgorge themselves at pleasure, by onely putting their finger to their throat; and they will vomit, as if they were so many live *Whales* spuing up the *Ocean*: which done, they can drink afresh.

Or if not so, yet custome hath made it to pass through them, as through a *tunnel*, or *streiner*; whereby it comes out again as *sheer wine* as it went in, as hath been observed.

Nor hath the richest *Sherry*, or old *Canary* any more operation with them, then a cup of *fix* hath with me. And no marvel! for, if *physick* be taken too oft, it will not work like *physick*: but nature entertains it as a *friend*, not as a *Physician*. Yea, *poison* by a familiar use becomes *natural food*. As *Aristotle* (in an example of a *Maid*, who used to pick *spiders* off the walls and eat them,) makes plain.

3. Br. That as Drunkards have lost the prerogative of their *Creation*, and are changed (with *Nebuchadnezzar*, *Dan. 4. 16.*) from *men* into *beasts*, so they turn the *sanctuary of life* into the *shambles of death*: yea, thousands (when they have made up the measure of their wickedness) are taken away in Gods just wrath in their drink; (as it were with the *weapon in their bellies*) it faring with them as it did with that *Pope*, whom the *Devil* is said to have slain in the very instant of his *Adultery*, and carry him quick to *hell*, being suddenly struck with death, as if the *execution* were no less intended to the *soul*, then to the *body*.

That by the *Law of God* in both *Testaments*; He that will not labour, should not eat, *Gen. 3. 19.* *Prov. 20. 4.* 2 *Thes. 3. 10.* because he robs the *Common-wealth* of that which is altogether as profitable as *land*, or *treasure*. But Drunkards are not onely *lazier get-nothings*, but they are also *riotous spend-alls*; and yet these *drunken drones*, these *gut-mongers*, these *Quagmirists*, like *vagrants* and *vermine*, do nothing all their life-long that may tend to any good, as is storied of *Margites*, and yet devour more of the *fat of the Land*, then would plentifully maintain those *millions of poor* in the Nation that are ready to famish. A thing not fit to be suffered in any *Christian Common-wealth*: yea, far fitter they were stoned to death, as by the *Law of God* they ought, *Deut. 21. 20, 21.* since this might bring them to repentance; whereas now they spend their days in *mirth*, and suddenly they go down into *hell*, *Job 21. 13.* Drunkards being those *swine* whom the *legion* carries headlong into the *Sea*, or pit of *perdition*.

4. Br. That every *hour* seems a *day*, and every *day* a *moneth* to a drunkard, that it is not spent in a *Tap-house*; yea, they seem to have nailed their ears to the door of some *Tavern* or *Tap-house*, and to have agreed with *Satan*, *Master*, it is good being here. That where ever the Drunkards house is, his dwelling is at the *Ale-house*, except all his money be spent, and then if his *wife* will fetch him home with a *lanthorn*, and his men with a *barrow*, he comes with as much sense as *Michals image* had.

That the pot is no sooner from their lips, but they are melancholy, and their hearts as heavy, as if a *milstone* lay upon it. Or rather they are vexed like *Saul* with an *evil spirit*, which nothing will drive away but *drink* and *Tobacco*. They so wound their consciences with all kind of prodigious wickedness, and so exceedingly provoke *God*, that they are *rackt* in conscience, and *tortured* with the very flashes of *hell-fire*. That they drink to the end onely, that they may forget *God*, his *threats* and *judgments*; that they may drown *conscience*, and put off all thoughts of *death* and *hell*; and to *hearten* and *harden* themselves against all the *messages of God*, and *threats of the Law*: which is no other in mitigating the pangs of conscience, then as a *saddle of gold* to a *galled-horse*, or a draught of *poison* to quench a mans *thirst*. That if they might have their wills, none should refuse to be drunk *unpunished*, or be drunk *unrewarded* at the common charge. As how will they boast what they drank, and how many they conquered at such a meeting, making it their onely glory. That the utmost of a Drunkards *honesty* is *good fellowship*: that *temperance* and *sobriety* with them is nothing but *humour* and *singularity*; and that they drink not for *strength* or *need*, but for *lust* and *pride*; to shew how full of *Satan* they are, and how near to *swine*.

That though these *swinish swill-bowls* make their gullet their god, and sacrifice more to their god-belly, then those *Babylonians* did to their god *Bel*, *Bel and the Dragon*, vers. 3. yet they will say, yea swear, that they drink not for love of drink; though they love it above *health*, *wealth*, *credit*, *child*, *wife*, *life*, *heaven*, *salvation*, all. They no more care for wine, then *Esa* did for his *pottage*, for which he sold his *birthright*, *Isa.* 56. 12.

§ Br. That Drunkards are the *Devils captives*, at his command, and ready to do his will; and that he rules over, and works in them his pleasure, *2 Tim.* 2. 26. *Eph.* 2. 2. that he enters into them, and puts it into their hearts what he will have them to do, *Joh* 13 2. *Act* 5 3. *1 Chron.* 21. 1. opens their mouths, speaks in and by them, *Gen.* 3. 1, to 6. stretcheth out their hands, and they act as he will have them, *Acts* 12. 1, 2. *Rev.* 1. 10. he being their father, *Gen.* 3. 15. *Joh.* 8. 44. their king, *Joh.* 12. 31. & 14 30. and their god, *2 Cor.* 4. 4. *Eph.* 2. 2. And which is worst of all, that drunkenness not only dulls and dams up the head and spirits with mud, but it beaстиates the heart, and (being worse then the sting of an *Asp*) poisoneth the very soul and reason of a man, whereby the faculties and organs of repentance and resolution are so corrupted and captivated, that it makes men utterly incapable of returning, unless *God* should work a greater miracle upon them, then was the creating of the whole world. Whence *Austin* compares it to the very pit of hell, out of which (when a man is once fallen into) there is no hope of redemption.

That Drunkenness is like some desperate plague, which knows no cure. As what says *Basil*, Shall we speak to drunkards? we had as good speak to liveless-stones, or senceless plants, or witless beasts, as to them; for they no more believe the threats of *Gods word*, then if some Impostor had spoken them. They will fear nothing, till they be in *hell-fire*; resembling the *Sodomites*, who would take no warning, though they were all struck blind; but persisted in their course, until they felt fire and brimstone about their ears, *Gen.* 19 11.

That there is no washing these Black-moors white, no charming of these deaf Adders;

Adders; blind men never blush; fools are never troubled in conscience, neither are beasts ever ashamed of their deeds.

That a man shall never hear of an habituated, infatuated, incorrigible, cauterized Drunkard, that is reclaimed with age.

6. Br. *That as at first, and before custome in sin hath hardened these Drunkards, they suffer themselves to be transformed from men into swine; as Elpenor was transformed by Circes into a hog; so by degrees they are of swine transformed again into Devils, as Cadmus and his wife were into serpents, as palpably appears by their tempting to sin, and drawing to perdition.*

That these Agents for the Devil, Drunkards, practise nothing but the Art of debauching men; that to turn others into beasts, they will make themselves devils, wherein they have a notable dexterity, as it is admirable how they will wind men in, and draw men on, by drinking first a health to such a man, then to such a woman my mistress, then to every ones mistress; then to some Lord or Lady; their Master, their Magistrate, their Captain, Commander, &c. and never cease, until their brains, their wits, their tongues, their eyes, their feet, their senses, and all their members fail them: that they will drink until they vomit up their shame again, like a filthy dog, or lie wallowing in their beastliness, like a brutish swine. That they think nothing too much either to do or spend, that they may make a sober man a drunkard, or to drink another drunkard under the table; which is to brag how far they are become the Devils children: that in case they can make a sober and religious man exceed his bounds, they will sing and rejoyce, as in the division of a spoil; and boast that they have drenched sobriety, and blinded the light; and ever after be a snuffing of this taper, Psal. 134. But what a barbarous, graceless, and unchristian-like practice is this, to make it their glory, pastime, and delight, to see God dishonoured, his Spirit grieved, his Name blasphemed, his creatures abused, themselves and their friends souls damned. Doubtless such men have climbed the highest step of the ladder of wickedness; as thinking their own sins will not press them deep enough into hell, except they load themselves with other mens; which is Devil-like indeed! whose aim it hath ever been, seeing he must of necessity be wretched, not to be wretched alone.

That as they make these healths serve as a pulley, or shooing-born to draw men on to drink more, then else they would or should do: so a health being once begun, they will be sure that every one present shall pledge the same, in the same manner and measure, be they thirsty or not thirsty, willing, or not willing, able, or unable: be it against their stomachs, healths, natures, judgments, hearts and consciences, which do utterly abhor, and secretly condemn the same. That in case a man will not for company grievously sin against God, wrong his own body, destroy his soul, and wilfully leap into hell-fire with them; they will hate him worse then the hang-man; and will sooner adventure their blood in the field, upon refusing or crossing their healths, then in the cause and quarrel of their Countrey.

7. Br. *How they are so pernicious, that to damn their own souls, is the least part of their mischief; and that they draw vengeance upon thousands, by seducing some, and giving ill example to others. That one Drunkard makes a multitude; being like the bramble, Judg. 9. 15. which first set it self on fire, and then*
fired

filled all the World. Or like a *malicious man sick of the plague*, that runs into the throng to disperse his infection: whose mischief out-weighs all penalty. And this shews, that they not onely partake of the *Devils nature*, but that they are *very Devils* in the *likeness of men*: and that the very wickedness of one that feareth God, is far better then the good intreaty of a *Drunkard*.

That with sweet words they will tole men on to destruction, as we tole *beasts* with fodder to the *slaughter-house*: And that to take away all suspicion, they will so mollifie the stiffness of a mans prejudice, so temper and fit him to their own mold, that once to suspect them, requires the spirit of discerning. And that withal, they so confirm the profession of their love with *oathes*, *protestations*, and *promises*, that you would think, *Jonathans* love to *David* nothing to it. That these *pernicious seducers*, *devils in the shape of men*, have learned to handle a man so sweetly, that one would think it a *pleasure to be seduced*.

But little do they think, how they advance their own damnations, when the blood of so many souls, as they have drawn away, will be required at their hands! For know this thou tempter, that thou dost not more increase *other mens wickedness on earth*, (whether by *perswasion*, or *provocation*, or *example*) then their wickedness shall increase thy damnation in hell, *Luke 16. 27, 28.* *Non fratres dilexit, sed seipsum respexit.* And this let me say to the hortour of their consciences, that make merchandize of souls; that it is a question when such an one comes to hell, whether *Judas* himself would change torments with him.

8. Br. That the *Drunkard* is so pleasing a *murtherer*, that he tickles a man to death, and makes him (like *Solomons fool*) die laughing. Whence it is, that many who hate their other *enemies* (yea, and their *friends* too) embrace this enemy, because he kisseth when he betrayeth. And indeed, what fence for a *pistol charged* with the bullet of *friendship*? Hence it is also, that thousands have confest at the *Gallows*, *I had never come to this, but for such and such a Drunkard*. For commonly the *Drunkards* progress is, from *luxury* to *beggery*, from *beggery* to *thievery*, from the *Tavern* to *Tyborne*, from the *Ale-house* to the *Gallows*. Briefly, That these *Bawds* and *Panders* of vice breathe nothing but infection, and study nothing but their own, and other mens destruction. That the *Drunkard* is like *Julian*, who never did a man a good turn, but it was to damn his soul. That his proffers are like the *Fowlers shrap*, when he casts meat to birds, which is not out of pity to relieve, but out of treachery to ensnare them. Or like traps we set for *vermine*, seeming charitable, when they intend to kill, *Jer. 5. 26.* And thou mayest answer these cursed tempters, who delight in the murther of souls, as the *woman of Endor* did *Saul*, *1 Sam. 28.* Wherefore seekest thou to take me in a snare, to cause me to die? *verf. 9.*

That he is another *Absalom*, who made a feast for *Amnon*, whom he meant to kill. And there is no subtilty like that which deceives a man, and hath thanks for the labour. For as our Saviour saith, *Blessed is the man that is not offended at their scoffs*, *Mat. 11. 6.* So blessed is the man that is not taken with their wiles. For herein alone consists the difference, *He whom the Lord loves, shall be delivered from there meretricious allurements*, *Ecclef. 7. 26.* And *he whom the Lord abhors, shall fall into their snares*, *Prov. 22. 14.*

9. Br. That *Taverns* and *Tap-houses* are the *drinking-schools* where they learn

learn this their skill, and are trained up in this trade of tempting. For Satan does not work them to this height of impiety all at once, but by degrees: When custom of sin hath deaded all remorse for sin; as it is admirable how the soul that takes delight in lewdness, is gained upon by custom. They grow up in sin, as worldlings grow in wealth and honour. They wax worse and worse, says the Apostle, 2 Tim. 3. 13. they go first over shoes, then over boots, then over shoulders; and at length over head and ears in sin, as some do in debt. Now these Tap-houses are their meeting places, where they hear the Devils lectures read; the shops and markets where Satan drives his trade; the schools where they take their degrees: these are the Guild-halls where all sorts of sinners gather together, as the humours do in the stomach before an Ague fit; and where is projected all the wickedness that breaks forth in the Nation, as our reverend Judges do finde in their several Circuits.

That these Taverns and Ale-houses (or rather bell-houses) are the fountains and well-heads from whence spring all our miseries and mischiefs: these are the Nurseries of all riot, excess and idleness, making our Land another Sodom, and furnishing yearly our Jails and Gallowses. Here they sit all day in troops, doing that in earnest which we have seen boys do in sport; stand on their heads, and shake their beels against heaven; where, even to hear how the Name of the Lord Jesus is pierced, and God's Name blasphemed, would make a dumb-man speak, a dead man almost to quake.

10. Br. That it were endless to repeat their vain babbling, scurrilous jesting, wicked talking, impious swearing and cursing: that when the drink hath once bit them, and set their tongues at liberty, their hearts come up as easily as some of their drink; yea, their limitless tongues do then clatter like so many windows loose in the wind, and you may as soon perswade a stone to speak, as them to be silent: it faring with their clappers as with a sick mans pulse, which always beats, but ever out of order. That one Drunkard hath tongue enough for twenty men; for let but three of them be in a room, they will make a noise, as if all the thirty bells in Antwerp steeple were rung at once: or do but pass by the door, you would think your self in the Land of Parrats. That it is the property of a drunkard to disgorge his bosome with his stomach, to empty his minde with his maw: His tongue resembles Bacchus his Liber pater, and goes like the sayl of a wind-mill: For as a great gale of wind whirleth the sayls about, so abundance of drink whirleth his tongue about, and keeps it in continual motion. Now he rays, now he scoffs, now he lies, now he flanders, now he seduces; talks bawdy, swears, bans, foams, and cannot be quiet, till his tongue be wormed. So that from the beginning to the end, he belcheth forth nothing, but what is as far from truth, piety, reason, modesty; as that the Moon came down from heaven to visit Nabomet: As oh! the beastliness which burns in their unchaste and impure mindes, that smoaks out at their polluted mouths! A man would think, that even the Devil himself should blush, to hear his childe so talk. How doth his mouth run over with falshoods against both Magistrates, Ministers, and Christians: what speaks he less then whoredoms, adulteries, incests at every word; yea, hear two or three of them talk, you would change the Lycaonians language, and say, Devils are come up in the likeness of Men.

11. Br. That at these places, men learn to contemn Authority, as boys grown tall and stubborn, contemn the rod: Here it is that they utter swelling and proud words against such as are in Dignity, as Saint Peter, and Saint Jude have it. They set their mouthes against Heaven, and their tongues walk through the Earth, *Psal. 73. 9.* So that many a good Minister and Christian may say with holy David, *I became a song of the drunkards, Psal. 69. 12.* And in case any of them have wit, here they will shew it in scoffing at Religion, and flouting at Holiness. From whence it is, that we have so many Atheists, and so few Christians amongst us (notwithstanding our so much means of grace,) and that the Magistracy and Ministry are so wofully contemned by all sorts of people.

That these tippling Tap-houses are the common Quagmires of all filchiness, where too many drawing their patrimonies through their throats, exhaust and lavish out their substance, and lay plots and devices how to get more. For hence they fall, either to open courses of violence, or secret mischief, till at last the Fayl prepares them for the Gibbet; for lightly they sing through a red Lattise, before they cry through a Grate.

12. Br. I speak not of all, I know the calling to be good, and that there are good of that calling; (and these will thank me, because what I have said, makes for their honour and profit too:) but sure I am, too many of these drinking-houses are the very dens and shops, yea, the thrones of Satan; very sinks of sin; which like so many Common-shores, refuse not to welcome and encourage any, in the most loathsome polutions they are able to invent, and put in practice. As did you but hear, and see, and smell, and know what is done in these Taverns and Ale-houses, you would wonder that the earth could bear the houses, or the Sun endure to look upon them. That lest they should not in all this, do homage enough to Satan, they not seldom drink their healths upon their knees, as the Heathen Witches and Sorcerers (of whom these have learned it) used to do, when they offered drink-offerings to Beelzebub the Prince of Divels, and other their Divel-gods.

That these godless Ale-drappers, and other sellers of drink, in entertaining into their houses, and complying with those traytors against God, and in suffering so much impiety to rest within their walls, do make themselves guilty of all, by suffering the same; and that a fearful curse hangs over their heads, so long as they remain such. For if one sin of theft, or perjury is enough to rot the rafters, to grinde the stones, to level the walls and roof of any house with the ground; as it is *Zech. 5. 4.* What are the oaths, the lies, the thefts, the whoredoms, the murders, the damnable drunkenness, the numberless, and nameless abominations that are committed there. For these Ale-house keepers are accessory to the drunkards sin, and have a fearful account to give for their tolerating such, since they might, and ought to redress it: so that their gain is most unjust, and all they have is by the sins of the people; as Diogenes said of the strumpet Phrine.

13. Br. That of all seducing drunkards, these Drink-sellers are the chief: their whole life being nought else but a vicissitude of devouring and venting; and their whole study, how to tole in customers, and then egg them on to drink: For as if drinking and tempting were their trade; they are always guzzling within doors, or else tempting at the door, where they spend their vacant hours, watching

A Sinner rescued from Satans subtilty and slavery.

watching for a companion, as a spider would watch for a poor fly; or as the whorish woman in the Proverbs, laid wait for the young novice, until with her great craft, and flattering lips, she had caused him to yeeld, Prov. 7. 6, to 24. Though when he sees a Drunkard, if he but hold up his finger, the other follows him into his Borough, just like a fool to the stocks, and as an Ox to the slaughter-house, having no power to withstand the temptation. So in he goes, and there continues as one bewitch'd, or conjur'd with a spell; out of which he returns not, until he hath emptied his purse of money, and his head of reason: while, in the mean time, his poor wife, children and servants want bread.

That did Sellers of drink aim at the glory of God, and good of others, as they ought, 1 Cor. 10. 31. there would not be an hundredth part of the drunkards, beggars, brawls, and famished families there are: whereas now thousands do in sheer drink, spend all the sloths on their beds and backs. As be they poor labouring men, that must dearly earn it before they have it, these Ale-house keepers, these vice-breeders, these soul-murtherers, will make them drink away as much in a day, as they can get in a week; spend twelve pence, sooner then earn two-pence, as St. Ambrose observes.

That thousands of these Labouring-men may be found in the very Suburbs of this City, that drink the very blood of their wives and children, who are near famished, to satisfy the Drunkards throat, or gut, wherein they are worse then Infidels, or Cannibals, 1 Tim. 5. 8. who again are justly met withal: For as if God would pay them in their own coin, how often shall you see vermine sucking the Drunkards blood, as fast as he the others.

14. Br. That these Drunkards and Ale-drapers are always laying their heads together, plotting and consulting how to charm and tame their poor wives, (for the Drunkard and his wife agree like the harp and the harrow) which if maids did but hear, they would rather make choice of an Ape-carrier, or a Fakes-farmers servant, than of one who will be drawn to the Ale-house. For let them take this for a Rule, He that is a tame devil abroad, will be a rowling devil at home; and he that hath begun to be a Drunkard, will ever be a Drunkard. Truc, they will promise a maid fair, and bind themselves by an hundred oaths and protestations; and she (when love hath blinded and besotted her) will believe them; yea, promise her self the victory, not doubting but she shall reclaim him from his evil company; but not one of a thousand, scarce one of ten thousand that ever finds it so, but the contrary. For let Drunkards promise, yea, and purpose what they will; Experience shews, that they mend as sovre Ale does in Summer; or as a dead hedg, which the longer it stands is the rottener. And how should it be other, when they cannot go the length of a street, but they must pass by perhaps an hundred Ale-houses, where they shall be called in. And all the while they are in the drinking-school, they are bound by their law of good fellowship to be pouring in at their mouths, or whiffing out at their noses: one serving as a shooping-horn to the other; which makes them like rats-ban'd Rats, drink and vent, vent and drink, Sellengers round, and the same again. Oh that a maids fore-wit were but so good as her after-wit! then the Drunkard should never have wife more to make a slave of, nor wives such cause to curse Ale-house keepers, as now they have. And indeed, if I may speak my thoughts, or what reason propounds to me, Drunkards

A Sinner rescued from Satans subtilty and slavery.

15

ards are such children and fools (to what Governours of families ought to be) that a rod is fitter for them than a wife. But of this by the way onely, that maids may not so miserably cast away themselves; for they had better be buried alive, than so married, as most poor mens wives can inform them.

15. Br. That to speak to these Demetrius's, that get their wealth by drinking; yea, by helping to consume their drink, and that live onely by sin, and the sins of the people, were to speed as Paul did at Ephesus, after some one of them had told the rest of their occupation. Yea, to expect amendment from such, in a manner were to expect amendment from a witch, who hath already given her soul to the devil. That to what hath been spoken of Drunkards and Drink-sellers in the particular cases of drinking and tempting, might be added seventy times seven more of the like abominations. For the Drunkard is like some putrid grave, the deeper you dig, the fuller you shall finde him both of stench and horror: Or like Hercules's monster, wherein were fresh heads still arising one after the cutting off of another. But there needs no more then this taste, to make any wise man (or any that love their own souls) to detest and beware these Bawds and panders of vice, that breathe nothing but infection, and study nothing but their own, and other mens destruction. These Brokers of villany, whose very acquaintance is destruction: As how can they be other then dangerously infectious, and desperately wicked, whose very mercies are cruelty?

16. Br. That I have unmasked their faces, is to insatuate their purpose: that I have inveighed and declaimed against Drunkenness, is to keep men sober; For vices true picture, makes us vice detest.

O that I had Dehortation answerable to my detestation of it! Onely here is a discovery how Drunkards tempt; if you will see directions how to avoid their temptations, read my Sovereign Antidote against the contagion of evil company. Onely take notice for the present, that the best way to avoid evil, is to shun the occasions: Do not onely shun Drunkenness, but the means to come to it; and to avoid hurt, keep thy self out of shot; come not in drunken company, nor to drinking places: As for their love and friendship, consider but whose Factors they are, and thou wilt surely hate them. Consider what I say, and the Lord give you understanding in all things.

That (by the blessing of God) our children, and childrens children may loath drunkenness, and love sobriety; let this be fixed to some place convenient in every house, for all to read. The Persians, Parthians, Spartans. and Lacedemonians did the like, and found it exceeding efficacious: And Ancharris holds it the most effectual means to that end.

A Hopefull way to Cure that horrid Sin of SWEARING,
Or an help to save SWEARERS, if willing to be saved:
Being an Offer or Message from Him, whom they so Daringly and Audaciously provoke.

Also a Curb against CURSING.

1. Sect.

MEMBER I.

Messenger. **S**ir, Me thinks you Swear and Curse as if he that made the ear could not hear, or as if he were neither to be feared, nor cared for.

for: who for sin cast the Angels out of Heaven, *Adam* out of Paradise, down: ed the old World, rained down fire and brimstone upon *Sodom*, commanded the earth to open her mouth, and swallow down quick *Korah* and his company; he who smote *Egypt* with so many plagues, overthrew *Pharaoh* and his host in the Red Sea, destroyed great and mighty Kings, giving their land for an inheritance to his people: and can as easily with a word of his mouth strike you dead while you are blaspheming him, and cast you body and soul into Hell for your odious unthankfulness: yea it is a mercy beyond expression, that he hath spared you so long.

When a Dog flies in his masters face that keeps him, we conclude he is mad: are you then rational men, that (being never so little crost) will fly in your *Makers* face, and tear your *Saviours* name in pieces, with oathes and execrations, which is worse then Frenzy? Yea, this is to send challenges into Heaven, and make love to destruction! And certainly it is Gods unspeakable mercy, that every such oath and blasphemy, proves not a *Benoni*, the death of the mother, *Gen. 35. 18*

Sect. 2. Think me not too bold, or over harsh; for I speake to you both for and from my *Maker* and *Redeemer*. Yea, be perswaded to hearken a while unto me, as you would have God another day hearken unto you: Are you *Christians*, as you call your selves? if you be, call to minde what God and *Christ* hath done for us. How when we were in a sad condition; when by sin we had forfeited our selves and all we had, and wilfully plunged our souls and bodies into eternal torments: When neither heaven, earth, nor hell could have yielded any satisfactory thing besides *Christ*, that could have satisfied Gods justice, and merited heaven for us: then, Oh then! The eternal God would die, viz. so far as was possible or necessary, that we might not die eternally, *Job. 3. 16*. A mercy bestowed, and a way found out, that may astonish all the sons of men on earth, and Angels in heaven. And all this even against our wills, when we were his enemies, mortally hating him, and to our utmost fighting against him, and taking part with his onely enemies (*Sin* and *Satan*) as now you do, not having the least thought or desire of reconciliation: but a perverse and obstinate will, to resist all meanstending thereunto.

Sect. 3. O my brethren! bethink your selves; It is his maintenance we take, and live on. The air we breath, the earth we tread on, the fire that warms us, the water that cools and cleanseth us, the cloaths that cover us, the food that does nourish us, the delights that cheer us, the beasts that serve us, the Angels that attend us, even all are his. That we are not at this present in hell, there to fry in flames, never to be freed; That we have the free offer of grace here, and everlasting glory in heaven hereafter, we are onely beholding to him. And shall we deny this Lord that hath bought us? Shall we most spitefully and maliciously fight on Satans side against him with all our might, and that against knowledge and conscience? I wish you would a little think of it.

Sect. 4. For favours bestowed, and deliverances from danger, bind to gratitude: or else the more bonds of duty, the more plagues for neglect. The contribution of blessings requires retribution of thanks; or will bring distribution of judgments. And certainly, if a friend had given us but a thousandth part of what God hath, we should heartily love him all our lives, and think no thanks sufficient.

sufficient. And in reason, Hath God done so much for us, and shall we deny him any thing he requireth of us? though it were our lives, yea, our souls; much more our sins; most of all this sottish and damnable sin, in which there is neither profit, nor pleasure, nor credit, nor any thing else to provoke or entice us unto it, as in other sins: for all you can expect by it is the suspicion of common *Lyers*, by being common *Swearers*; or that you shall vex others, and they shall hate you. Whereas if we could give *Christ* our *Bodies* and *Souls*, they should be saved by it, but he were never the better for them. Yea, *swearing* and *curfing* are sins from which of all other sins we have the most power to abstain. For were you forced to pay for every oath and curse you utter, as the Law enjoyns; or if you were sure to have your tongue cut out, vvhich is too light a punishment for this sin, damnation being the due penalty thereof, as the Apostle sets it down, *James 5. 12.* you both *could* and *would* leave it, which alone makes it altogether inexcusable. And this know, that the *easier* the thing commanded is, the *greater* guilt in the breach of it; and the *lighter* the injunction, the *heavier* the transgression, as *Austin* speaks, and *Adams* eating the forbidden fruit, sufficiently proves. So that it is evident you love this sin, meerly because it is a great sin, and blaspheme out of meer malice to, and contempt of God, which is most fearfull, and (as a man would think) should make it unpardonable: I am sure the *Psalmist* hath a terrible word for all such, if they would take notice of it, *Let them be confounded that transgress without a cause, Psal. 25. 3.*

And no marvel that this fearfull imprecation should fall from the *Prophets* mouth; for that man is bottomlessly ill, who loves vice meerly because it is a vice, and because God most strictly forbids it. He is a desperate prodigious, damnable wretch, vvhom (rather then not die) vvhil anger God on set purpose. Wherefore look to it, and think of it, you curfing, and cursed Swearers; *You swear away your salvation, curse away your blessing: Howling and Curfing shall be your chief case in Hell, to whom blasphemy was an especial recreation on Earth.*

Sect. 5. Argue with all the world, and they will conclude, there is no vice like *ingratitude*: and meer ingratitude returns nothing for good, but you return evil; yea, the greatest and most malicious evil, for the greatest and most admired love. It vvas horrible *ingratitude* for the *Jews* to *scourge* and *crucifie* *Christ*, vvhom he did them good every vway: for he healed their *diseases*, fed their *bodies*, enlightened their *minds*, of God became *Man*, and lived miserably among them many years, that he might save their souls, (though in killing him they did their utmost to sink the only ship that could save them:) but you are more *ingratefull* to God and *Christ* then they were, or can be exprest by the best *Orator* alive. For vvhich read more in a *Treatise* intituled, *Gods goodnes, and Englands unthankfulness*, from *Chap. 4.* to *Chap. 7.*

Sect. 6. O that you would but consider, that the Lord *Jehovah*, who is a God, great and terrible, of most glorious majesty, and infinite purity, hears and beholds you in all places, and in every thing you *think*, *speak* or *do*; vvhom is a just Judge, and vvhil not let this cursed sin go unpunished: then vvhould you keep a narrower vvvatch over your thoughts, then any other can do over your actions; yea, you vvhould as soon stab a dagger to your hearts, as let
such

such oaths and execrations drop from your mouths. Consider of it I beseech you, lest you swear away your part in that *blood* which must save you, if ever you be saved; yea, take heed lest you be plagued with a witness, and that both here and hereafter; for God (who cannot lie) hath threatned that his *curse shall never depart from the house of the Swearer*, as it is, *Zech. 5. 1, to 5.* And I doubt not but you are already cursed, though you know it not; that either he hath cursed you in your body, by sending some *soul disease*, or in your estate, by suddenly *consuming* it, or in your name, by blemishing and *blasting* it, or in your seed, by not *prospering* it, or in your mind, by *darkning* it, or in your heart, by *hardning* it, or in your conscience, by *terrifying* it, or will in your soul, by *everlastingly damning* it, if you repent not. Wherefore take heed what you do before it prove too late.

Sect. 7. Or if you regard not your self, or your own souls good, yet for the Nations good, leave your swearing: for the Lord (as now we find to our smart) *hath a great controversie with the inhabitants of the Land, because of swearing, Hos. 4. 1, 2.* Yea, because of oaths the whole land (even the three Nations) now *mourneth*, as you may see, *Jer. 23. 10.* Neither object that ye are so accustomed to swearing that you cannot leave it, for this defence is worse then the offence; as take an instance, Shall a Thief or Murtherer at the Bar alledge for his defence, That it hath been his use and custome of a long time to rob and kill, and therefore he must continue it? Or if he do, will not the Judge so much the rather send him to the Gallows?

Wherefore I beseech you by the mercies of God (who hath removed so many evils; and conferred so many good things upon you, that they are beyond thought or imagination) to leave it: especially after this *warning*, which in case you do not, will be a sore witness, and rise up in judgement against you another day.

Memb. 2.

Swearer. Did I swear or curse?

Sect. 1. Messenger. Very often, as all here present can witness, and Satan also, who stands by to take notice, reckon up, and set on your score every Oath you utter, keeping them upon Record against the great day of Assises, at which time every Oath will prove as a daggers point stabbing your soul to the heart, or as so many weights pressing you down to Hell, *Rev. 20. 13.* and *22. 12.* As also the searcher of hearts, who himself will one day be a swift witness against Swearers, *Mal. 3. 5.* For of all other sinners the Lord will not hold him guiltless that *taketh his Name in vain*, as the third Commandment tels you, *Exod. 20. 7.*

Sect. 2. But wo is me, it fares with common Swearers as with persons desperately diseased, whose excrements and filth comes from them at unawares, for as by much labour the hand is so hardened that it hath no sense of labour, so their much swearing causeth such a *branny skin of senselesness* to overspread the heart, memory, and conscience, that the swearer swears unwittingly; and having sworn, hath no remembrance of his Oath, much less repentance for his sin.

Swearer. Alas, though I did swear, yet I thought no harm.

Sect. 3. Messenger. O fool! What Prince hearing himself abused to his face, by the reproachfull words of his base and impotent Subject, would admit of such an excuse, That whatsoever he spake with his mouth, yet he thought no

ill in his heart? And shall God take this for a good answer, having told us before-hand, *Deut. 28. 58, 59.* That if we do not fear and dread his glorious and fearful Name, the Lord our God, he will make our plagues wonderful and of long continuance, and the plagues of our posterity. Besides, how frequently dost thou pollute and profane Gods Name, and thy Saviours? The Jews grievously sinned in crucifying the Lord of Life but once, and that of Ignorance: but the times are innumerable that thou dost it, every day in the year, every hour in the day, although thy conscience and the holy Spirit of grace hath checkt thee for it a thousand and a thousand times. Dost thou expect to have Christ thy Redeemer and Advocate, when thy conscience tels thee that thou hast seldom remembered him, but to blaspheme him? and more often named him in thy Oaths and Curses, than in thy Prayers.

Swearer. Surely, if I did swear, it was but by Faith and Truth, by our Lady, the Mass, the Light, this Bread, by the Cross of this Silver, or the like; which is no great matter I hope, so long as I swore not by God, nor by my Saviour.

Sect. 4. Messenger. That is your gross ignorance of the Scriptures; for God expressly forbids it, and that upon pain of damnation, *Jam. 5. 12.* First, our Saviour Christ in his own person forbids it, *Mat. 5. 34, 35, 36, 37.* I say unto you, Swear not at all; neither by heaven, for it is Gods Throne; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the City of the great King; neither shalt thou swear by thine head, because thou canst not make one hair white or black: but let your communication be Yea, Yea, Nay, Nay; for whatsoever is more than these cometh of evil. And then by his Apostle, Above all thing, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath; but let your Yea be Yea, and your Nay Nay, lest you fall into condemnation, *Jam. 5. 12.* Where mark the Emphasis in the first words, Above all thing; swear not; and the great danger of it in the last word, condemnation.

Sect. 5. If the matter be light & vain, we must not swear at all; if so weighty that we may lawfully swear, as before a Magistrate, being called to it, then we must only use the glorious Name of our God in a holy and religious manner, as you may see, *Deut. 6. 13. Isa. 45. 23. & 65. 16. Josh. 23. 7. Jer. 5. 7. Exod. 23. 13.* And the reasons of it are weighty, if we look into them; for in swearing by any creature whatsoever, we do invoke that creature, and ascribe to it divine worship; a lawful oath being a kind of Invocation, and a part of Gods worship: Yea, whatsoever we swear by, that we invoke, both as our Witness, Surety, and Judge, *Heb. 6. 16.* and by consequence, deifie it, by ascribing and communicating unto it Gods incommunicable Attributes, as his Omnipresence, and Omniscience, of being every where present, and knowing the secret thoughts and intentions of the heart; and likewise an Omnipotency, as being Almighty in patronizing, protecting, defending, and rewarding us for speaking the truth, or punishing us if we speak falsely: all which are so peculiar to God, as that they can no way be communicated or ascribed to another. So that in swearing by any of those things, thou committest an high degree of gross Idolatry, thou spoilest and robbest God of his Glory, (the most impious kind of theft) and in a manner dethronest him, and placest an Idol in his room.

Sect. 6. And as to swear by the creature makes the sin far more heinous, so the more mean and vile the thing is which you swear by (be it by my say, by cock

and pie, hares foot, by this cheese, and such like childish oaths, which are so much in use with the ignorant & superstitious swarm) the greater is your sin in swearing such an Oath: because you ascribe that unto these basest of creatures, which is only proper to God, namely, to know your heart, and to be a discerners of secret things; why else should you call that creature as a witness unto your conscience, that you speak the truth, and lie not, which only belongeth to God? And therefore the Lord calls it a forsaking of him; as mark well what he saith, *Jer. 5.7. How shall I spare thee for this? thy children have forsaken me, and sworn by them that are no Gods.* And do you make it a small matter to forsake God, and make a God of the Creature? Will you believe the Prophet *Amos*? if you will, he saith (speaking of them that swore by the sin of *Samaria*) *that they shall fall, and never rise again, Amos 8.14.* A terrible place to vain swearers.

Neither are we to joyn any other with God in our oaths; for, in so doing we make base *Idols*, and filthy creatures *Corrivals* in honour, and *Competitors* in the Throne of Justice with the Lord, who is Creator of Heaven and Earth, and the supreme Judge and sole Monarch of all the World. Or, in case we do, our doom shall be remediless; for the Lord threatneth by the Prophet *Zephany*, *That he will cut off them that swear by the Lord and by Malcham.* Which *Malcham* was their King, or as some think, their Idol, *Zeph. 1.4,5.*

But admit the sin were small, as you would have it to be, yet the circumstances make it most heinous; for even the least sin in its own nature is not only mortal, but rests unpardonable, so long as it is willingly committed, and excused or defended.

Swearer. *But all do swear, except some few singular ones, and they also will lye, which is as bad.*

Sect. 7. Messenger. You must not measure all others by your own bushel: for although ill Dispositions cause ill Suspitions, even as the eye that is bloud-shot sees all things red, or as they that have the *Faundies* see all things yellow; yet know, that there be thousands who can say truly, through Gods mercy, that they had rather choose to have their souls pass from their bodies, than a wilful premeditated *Lye*, or a wicked *Oath*, from their mouths: Wherefore when you want experience, think the best, as Charity bids you, and leave what you know not to the searcher of hearts.

Sect. 8. As for the number of Swearers, it cannot be denied, but the sin is almost universal, and this is it which hath incensed Gods wrath, and almost brought an universal destruction upon our whole Nation: But is not this excuse [*others do so*] a most reasonless plea, and only becoming a fool? when our Saviour *Christ* hath plainly told us, that the greatest number go the broad way to destruction, and but a few the narrow way which leadeth unto life, *Mat. 7.13,14.* And *S. John*, that the whole world lieth in wickedness, *1 Joh. 5.19.* And that the number of those whom Satan shall deceive, is as the sand of the sea. *Rev. 20.8. & 13.16. Isa. 10.22. Rom. 9.27.* And tell me, Were it a good plea, to commit a Felony, and say that others do so? Or wilt thou leap into Hell, and cast away thy soul, because others do so? A sorry comfort it will be, to have a numerous multitude accompany us into that lake of fire that never shall be quenched.

Besides, this is Gods expresse charge, *Exod. 23.2. Thou shalt not follow a multitude*

multitude to do evil. And S. Pauls everlasting Rule, Rom.12.2. *Fashion not your selves like unto this world.*

Swearer. But I may lawfully swear, so I affirm nothing but the truth.

Sect. 9. Messenger. If you be lawfully called to it, as before a Magistrate, or when some urgent matter constraineth, for the confirming of a necessary truth (which can by no other lawful means be cleared) and for the ending of all contentions and controversies, and clearing our own or our neighbours good name, person, or estate, and to put an end to all strife, aiming at Gods glory, and our own or our neighbours good; which is the only use & end of an oath; in which case a man is rather a patient than a voluntary agent; you may swear: otherwise not. Neither must we swear at all in our ordinary communication, if we will obey Gods Word, as you may see, Mat. 5. 34, 35, 36, 37. Jam. 5. 12.

Swearer. Except I swear, men will not believe me.

Sect. 10. Messenger. Thou hadst as good say, I have so often made shipwreck of my credit by accustomed lying, that I can gain no belief unto my words without an oath; for it argues a guilty conscience of the want of credit, and that our word alone is worth no respect, when it will not be taken without a pawn or surety. Neither will any but base Bankrupts pawn so precious a Jewel as their Faith, or offer better security for every small trifle. Besides, he that often sweareth, not seldom forswareth. And so I have informed you from Gods Word, what the danger is of vain and wicked swearing.

Memb. 3.

Sect. 1. But as if Swearing alone would not press thee deep enough into Hell, thou addest Cursing to it; a sin of a higher nature, which none use frequently, but such as like Goliath and Simei are desperately wicked, it being their peculiar brand in Scripture: As how doth the Holy Ghost stigmatize such a one? His mouth is full of cursing, Psal. 10. 7. Rom. 3. 14. or He loveth cursing, Psal. 109. 17. And indeed, whom can you observe to love this sin, or to have their mouths full of cursing, but Russians and sons of Belial? such as have shaken out of their hearts the fear of God, the shame of men, the love of heaven, the dread of hell, not once caring what is thought or spoken of them here, or what becomes of them hereafter: yea, observe them well, and you will find, that they are mockers of all that march not under the pay of the Devil.

Sect. 2. And whence do these Monsters of the earth, these hellish miscreants, these bodily and visible devils learn this their damnable cursing and swearing? Are not their tongues fired and edged from Hell? as S. James hath it, Jam. 3. 6. Yea, it is the very language of the damned, as you may see Rev. 16. 1, 21. Only they learn it here before they come thither, and are such proficient therein, that the Devil counts them his best Scholars, and sets them in his highest form, Psal. 1. 1. And well they deserve it, with whom the language of hell is so familiar, that blasphemy is become their mother-tongue. Besides, it is the very depth of sin: roaring and drinking is the horse-way to Hell; whoring and cheating the foot-way; but Swearing and Cursing follows Korah, Dathan, and Abiram. And certainly, if the infernal Tophet be not for these men, it can challenge no guests. But see how witless, graceless, and shameless even the best are that use to curse; for I pass over such as call for a curse on themselves, saying, God damn me, Sink me, Confound me, The Devil take me,

and

and the like ; which would make a rational man tremble to name ; because I were as good knock at a *deaf mans door*, or a *dead mans grave*, as speak to them.

Sect. 3. Thou art crossed by some one, perhaps thy *wife, child, or servant*, or else thy *horse, the weather, the dice, howls*, or some other of the creatures displease thee ; and thou fallest a cursing and blaspheming them, wishing the plague of God, or Gods vengeance to light on them, or some such hellish speech falls from thy foul mouth. And so upon every foolish trifle, or every time thou art angry, God must be at thy beck, and come down from heaven in all haste and become thy Officer to revenge thy quarrel, and serve thy malicious humour ; (O monstrous impiety ! O shameless impudency ! to be abhorred of all that hear it) not once taking notice what he commands in his Word, as, *Bless them that persecute you ; bless, I say, and curse not*, Rom. 12. 14. And again, *Bless them that curse you, and pray for them which hurt you*, Luk. 6. 28. which is the practice of all true Christians, 1 Cor. 4. 12.

Sect. 4. But this is not one half of thine offence, For whom dost thou curse ? Alas, the Creatures that displease thee are but *Instruments*, thy sin is the cause, and God the Author, 2 Sam. 16. 11. Psal. 39. 9, 10. Gen. 45. 8. Job 1. 21. from whom thou hast deserved it, and ten thousand times a greater cross : but instead of looking up from the stone, to the hand which threw it ; or from the effect to the cause, as Gods people do ; thou like a *mastiff dog*, settest upon the stone or weapon that hurts thee. But in this case, Who are you angry withal ? Does your horse, the dice, the rain, or any other creature displease you ? Alas, they are but servants, and if their Master bid smite, they must not forbear ; they may say truly what *Rabshakeh* usurped, Isa. 36. 10. *Are we come without the Lord ?* And all that hear thee may say, as the Prophet did to *Senacherib*, 2 King. 19. 22. *Whom hast thou blasphemed ? and against whom hast thou exalted thyself ? even against the Holy One of Israel.*

Sect. 5. Besides, why dost thou curse thine enemy ? (if he be so) but because thou canst not be suffered to kill him. For in heart, and Gods account, thou art a *murderer*, in wishing him the pox, plague, or that he were hanged or damned. Nor will it be any rare thing at the day of judgment, for cursers to be indicted of murder. For like *Shimei* and *Goliath* to *David* ; thou wouldst kill him if thou durst, thou dost kill him so far as thou canst. I would be loath to trust his hands that bans me with his tongue. Had *David* been at the mercy of either *Shimei* or *Goliath*, and not too strong for them, he had then breathed his last.

Nor is it commonly any sin committed, or just offence given thee, that thou curst. Who could have less deserved those curses and stones from *Shimei*, than *David* ? Yea, did not that head deserve to be tongueless, that body to be headless, that so undeservedly cursed such an *Innocent* ? as after it fell out. For the curses and stones which *Shimei* threw at *David*, rebounded upon *Shimei*, and split his heart ; yea, and at last knocked out his brains ; and the like of *Goliaths* curses ; which is also thy very case. For,

Sect. 6. What will be the issue ? the causeless curse shall not come where the Curser meant it, Pro. 26. 2. yea, though thou curst, yet God will bless, Psal. 109. 28. but thy curses shall be sure to rebound back into thine own brest, Psal. 7. 14, 15, 16. Prov. 14. 30. *Cursing mouths are like ill made Pieces, which while*

men discharge at others, recoil in splinters on their own faces. Their words & wishes be but whirlwinds, which being breathen forth, return again into the same place. As hear how the Holy Ghost delivers it, *Psal. 109.* *As he loved cursing, so shall it come unto him; and as he loved not blessing, so shall it be far from him. As he cloathed himself with cursing like a garment, so shall it come into his bowels like water, and like oyl into his bones; let it be unto him as a garment to cover him, and for a girdle wherewith he shall alwaies be girded, Ver. 17. 18, 19.* Hear this all ye, whose tongues run so fast on the Devils errand! you loved cursing, you shall have it, both upon you, about you, and in you, and that everlastingly, if you persevere and go on; for Christ himself at the last day, even he which came to save the world, shall say unto all such, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels, Mat. 25. 41.* Where they shall do nothing but curse for evermore; for they no further apprehending the goodness, mercy, & bounty of God, than by the sence of their own torments, (the effects of his justice) shall hate him, and hating him, they shall curse him, *Rev. 16. 11.* They suffer, and they blaspheme: there is in them a furious malice against him; being cursed of him, they re-curse him; they curse him for making them, curse him for condemning them, curse him, because being adjudged to death, they can never find death; they curse his punishments, because they are so unsufferable; curse his mercies, because they may never taste them; curse the blood of Christ shed on the Cross, because it hath satisfied for millions, and done their unbelieving souls no good; curse the Angels and Saints in heaven, because they see them in joy, and themselves in torment: *Cursing* shall be their sins, and their chief ease; *Blasphemies* their prayers; *Lacrymæ* their notes; *Lamentation* all their harmony: these shall be their evening songs, their morning songs, their mourning songs for ever and ever. And indeed, who shall go to Hell, if Cursers should be left out? Wherefore let all those learn to bless, that look to be heirs of the blessing.

Seet. 7. But to be in Hell, and there to continue everlastingly in a bed of quenchless flames, is not all. For this is the portion, even of *Negative* and *viceless Christians*, if they be not vertuous. Of such as do not swear, except they fear an Oath. That abound in good duties, if they do them not out of faith, and because God commands them; that he may be glorified, and others edified thereby. Whereas thou dost *supererogate* of Satan, in damning many souls besides thine own. Thou hast had a double portion of sin, to other men here; and therefore must have a double portion of torment to them hereafter. The number and measure of thy torments, shall be according to the multitude and magnitude of thine offences, *Rev. 20. 12, 13. & 22. 12. Luk. 12. 47. Mat. 10. 15. Rom. 2. 5, 6.* And those offences, if I could stand to aggravate them by their several circumstances, would appear to be out of measure great and numerous. I'll mention but one of ten.

With thy swearing and cursing, thou dost not only wound thine own soul, worse than the *Baalites* wounded their own bodies, (for thou wilfully murderest thine own soul, and that without any inducement, as hath been proved.) But thou art so pernicious, that this is the least part of thy mischief; for thou drawest vengeance upon thousands, by thy infectious and damnable example; as how can it be otherwise? Thou dost not only infect thy com-

panions, but almost all that *bear*, or come near thee. Yea, *little children* in the streets, have learnt of thee to rap out *oaths*, and belch out *curses* and *scoffs* almost as frequently as thy self; and through thy accustomary swearing learned to speak *English and Oaths together*; and so to blaspheme God almost so soon as he hath made them. And not only so, but thy example infects others; and they spread it abroad to more; like a *malicious man sick of the plague*, that runs into the throng to disperse his infection, whose mischief out-weighs all penalty. It is like the setting a mans own *house* on fire; it burns many of his *neighbours* houses, and he shall answer for all the spoil. So that the *infection* of sin is much worse than the *act*.

Seet. 8. Nor wilt thou cease to sin when thou shalt cease to live; but thy wickedness will continue longer than thy life. For as if we *sow good works*, *succession shall reap them*, and we shall be happy in making them so; so on the contrary, wicked men *leave their evil practices to posterity*, and though dead, are still tempting unto sin; and still they sin in that temptation; they sin so long as they cause sin. This was *Jeroboams* case, in making Israel to sin: for let him be dead, yet so long as any worshipped his *Calves*, *Jeroboam* sinned. Neither was his sin soon forgotten; *Nadab* his son, and *Baasha* his successor, *Zimri*, and *Omri*, and *Ahab*, and *Ahaziah*, and *Jehoram*; all these walked in the *ways of Jeroboam which made Israel to sin*; and not they alone, but millions of the people with them. So that it is easie for a *mans sin to live, when himself is dead*; and to lead that exemplary way to Hell, which by the number of his followers, shall continually aggravate his torments. As, O vvhhat infinite torments doth *Mahomet* endure! vvhenever every *Turk* that perisheth by his juggling, doth daily add to the pile of his unspeakable horrors. And so each sinner, according to his proportion, & the number of souls vvhich miscarry through the contagion of his evil example. And look to it, for the *blood of so many souls* as thou hast seduced, vvhich will be required at thy hand; and thou must give an account for the sins perhaps of a thousand. Thou dost not more increase other mens *wickedness on Earth*, than their vvhickedness shall increase thy *damnation in Hell*, Luk. 16.

Seet. 9. It vvere easie to go on in aggravating thy sin and vvretchedness; and making it out of measure great, and the souls that miscarry through the contagion of thy evil example *numerous*. For is not the *Gospel and the name of God blasphemed among the very Turks, Jews, and Infidels*; and an evil scandal raised upon the *whole Church*; through thy superlative vvhickedness, and other thy fellows? Yea, does not this keep them off from embracing the *Christian Religion*, and cause them to protest against their own conversion? Which makes me vvonder that *Swearers, Drunkards*, and such vvhicked and *prophane wretches*, are not (like dirt in the house of God) thrown out into the street, by excommunication: Or as *excrements* and bad *humours* in mans body, vvhich is never at ease till it be thereof disburthened; as *Austin* vvell notes. That they are not marked vvith a black coal of infamy, and their company avoided, as by the Apostles order they ought, *Rom. 16. 17. 2 Thes. 3. 6, 14. Eph. 5. 5, 7. 1 Cor. 5. 5, 11. 1 Tim. 1. 20*. That they are not to us as *Lepers* vvhere among the *Jews*; or as men full of *plague sores* are amongst us. We vvell know the good husbandman *weeds his field of hurtful plants*, that they may

may not spoil the good corn. And when fire hath taken an house, we use to pull it down, lest it should fire also the neighbours houses. Yea, the good Chirurgeon cuts off a rotten member betimes, that the sound may not be endangered. Nor will the Church of England ever flourish or be happy in her Reformation, until such a course is taken.

Mem. 4.

Swearer. Sir, I unfeignedly bless God, for what I have heard from you; for formerly, I had not the least thought that swearing by faith, troth, or any other creature was so grievous a sin, as you have made it appear from the Word. And I hope it shall be a sufficient warning to me for time to come.

Seet. 1. Messenger. If so, you have cause to bless God indeed. For all of you have heard the self-same Word; but one goes away bettered, others exasperated and enraged, wherein Will only makes the difference. And who makes the difference of Wills, but God that made them? He that creates the new heart, leaves a stone in one bosom, puts flesh into another.

Seet. 2. Of Hearers there are usually four sorts, Mat. 13. 19, to 24. as first, an honest and good heart, will not return from hearing the Word unbettered. Yea, he will so note what is spoken to his own sin, that it shall encrease his knowledge, and lessen his vices. As who by looking in a Glass shall spy spots in his face, and will not forthwith wipe them out? A wise man will not have one sin twice repeated unto him. And these may be resembled to wax, which yieldeth sooner to the seal, than steel to the stamp. But

Seet. 3. Secondly, others are like Tullies strange soil, much rain leaves them still as dry as dust. Or the wolf in the emblem, which though she sucked the Goat, kept notwithstanding her wolvis nature still. For speak what can be spoken to them, it presently passes away like the sound of a Bell that is rung. Let testimonies & examples never so much concern them, they prove no other than as so many characters writ in the water, which leave no impression behind them. Who may be resembled to an Hour-glass or Conduit, that which in one hour runneth in, the same in another hour runneth out again. Or the Smiths Iron, put it into the fire, it is much softened; again put it into the water, 'tis harder than before. Yea, let them never so much smart for their sins; they will return to them again until they perish. Resembling some silly fly, which being beat from the candle an hundred times, and oft singed therein, yet will return to it again until she be consumed, Prov. 23. 35. All those Beasts which went into the Ark unclean, came likewise out unclean.

Seet. 4. Thirdly, another sort will very orderly hear the Word, and delight in it; so long as the Minister shall rove in generalities, preach little or nothing to the purpose: But if once he touch them to the quick, drive an application home to their consciences touching some one sin of theirs, as John Baptist served Herod; then they will turn their backs upon him, and hear him no further, as those Jews served our Saviour, Joh. 6. 66. The Athenians Paul, Act. 17. 16, to 34. and Ahab Micaiab, 1 King. 22. 8.

Seet. 5. Sore eyes you know are much grieved to look upon the Sun. Bankrupts cannot abide the sight of their counting books, nor do deformed faces love to look themselves in a true Glass. For which read Joh. 3. 19, 20, 21.

But let such men know, that to fly from the light, and reject the means,

puts

puts them out of all hope. That *sin* is *past cure*, which *turns from*, and *refuseth the cure*, Deut. 17. 12. Prov. 29. 1. As what is light to them that will shut their eyes against it? or *reason* to them that will stop their ears from hearing it? If those *murderers* of the Lord of *life*, Act. 2. 23. had refused to hear Peters searching Sermon, in all probability they had never been *prickt in their hearts*, never been *saved*, ver. 37, 38. And take this for a Rule, if ever you see a *drowning* man refuse help, conclude him a wilful *murderer*.

Sect. 6. Fourthly and lastly, (for I pass by those *blocks* that go to Church as dogs do, only for company; & can hear a powerful Minister for twenty or thirty years together, and mind no more what they hear than the *seats* they sit on, or the *stones* they tread on.) There are a generation of hearers who when a Minister does plainly reprove them for their sins, and declare the judgments of God due unto the same, to the end they may repent and believe, that so they may be saved; will *carr*, and *fret*, & *spin* against the very *word* of God for being so sharp & searching, and thereupon persecute the Messenger, as the Princes & false Prophets did *Jeremiah*, *Herodias*, *John Baptist*, and the *Pharisees* Christ.

Sect. 7. And this God takes as done to himself; What saith Paul? 1 Cor. 7. 10. I have not spoken, but the Lord; and therefore as the Lord said unto Saul, Act. 9. 4. that he persecuted him, (though in heaven;) so they which resist any truth delivered out of the word, do resist God himself, and not his Messenger, as evidently appears by these Scriptures, Psal. 44. 22. & 74. 4. 10. 18. 22. 23. & 83. 2, 5, 6. & 89. 30, 51. & 139. 20. Prov. 19. 3. Rom. 1. 30. & 9. 20. Mat. 10. 22. & 25. 45. 1 Sam. 17. 45. Isa. 37. 4. 22, 23, 28. Act. 5. 39. & 9. 4, 5. Job. 9. 4. 1 Thes. 4. 8. Job. 15. 20, to 26. Num. 16. 11. 1 Sam. 8. 7. Mar. 9. 42. Psal. 79. 12. 2 Kin. 2. 24. O that the Gossels enemies would but seriously consider these Scriptures, and be warned by them. For certainly it is neither wise, good, nor safe, either resisting or angring him, that can anger every vein of their hearts. Yea, God hath Messengers of wrath for them that despise the Messengers of his love.

Sect. 8. But hear why they so mortally hate the naked truth. Because it is the word by which they are condemned: they loath as much to hear it, as a prisoner doth abhor to hear his sentence from the just Judge. And indeed, if many (as we know by experience) love not to hear the worst of their temporal causes and cases; nor yet of their bodily distempers, with which their lives or estates be endangered. How much more will wicked men decline from seeing their hainous abominations, and themselves guilty of Hell, and eternal damnation? though thereof there be an absolute necessity, if ever they be saved.

Sect. 9. Guilty sinners love application as dearly as a dog does a cudgel. And no marvel, for what Leper will take pleasure in the searching of his sores? Nor were Satan his Crafts-master, if he did permit them: For if they could clearly see the loathsomeness of their impieties, it were impossible not to abhor them, not to abhor themselves for them; but their blindness makes them love their own filthiness, as Ethiopians do their own swarthynefs. Besides, they love not to have their consciences awakened, but would sleep quietly in their sins: And he that desires to sleep will have the curtains drawn, the light shut out, and no noise made. Whence as good meats are unwelcome to sick persons; so is good counsel to obstinate and resolved sinners. Tell them of their swearing, drinking, whoring, cheating; they will fret, and chafe, and fume, and swell, and storm, and

be ready to burst again to hear it. But let envy sweat, swell, and burst; truth must be spoken. And indeed, why should not Gods servants take as free liberty in-reproving, as the Devils servants take liberty in offending? Shall not the one be as loud for God, as the other are for Baal and Beelzebub?

Sect. 10. Yea, adinonith them never so mildly, they will say we take too much upon us: as Korah and his complices twitted Moses, Num. 16. 3. not knowing how strictly God commands and requires it, Lev. 19. 17. 2 Tim. 2. 25. Ezek. 3. 18, to 22. 2 Pet. 2. 7, 8. Whence as the Chief Priests answered Judas, *What is that to us?* so they will blaspheme God, tear Christ in pieces, and more than betray, even shed his innocent blood, digging into his side with oaths, and say, when told of it, *What is that to us?* when they might as well say, *What is Christ to us?* what is heaven to us? or what is salvation to us? For to us the one cannot be without the other: we shall never inherit part of his glory in heaven, if we do not take his glories part upon earth. And with God it is much about one, whether we be doers of evil, or no hinderers. For if we must not see our neighbours ox, nor his sheep go astray, or fall into a pit, but we must reduce him, and help him out of it, Deut. 22. 1. we are much more bound to help our neighbour himself from dropping into the bottomless pit of Hell. And what know we but we may win our brother, and so save his soul, Mat. 18. 15.

Sect. 11. They will hiss like Serpent, if we trouble their nests never so little. And it is a sure sign the horse is galled, that stirs too much when he is touched. But what are these men like, and how are they like to speed in the end? They are like the Thracian flint that burns with water, and is quenched with oyl: their souls are the worse for Gods endeavour to better them. His holy precepts and prohibitions, do either barden them, as the Sun bardens clay, and cold water hot iron; or else they enrage them, as a furious mastiffe Dog is the madder for his chain.

Sect. 12. But to be exasperated with good counsel, and in stead of penitency, to break into choler; when fury sparkles in those eyes which should gush out with water; it is an evident sign of one that shall perish, Prov. 29. 1. Read the words and tremble; *A man that hardneth his neck, being often reprov'd, shall suddenly be destroyed, and that without remedy:* see more Prov. 1. 24, 25, 26, to 33. Whence it is the Prophet tells Amaziah, *I know that God hath determined to destroy thee, because thou hast done this, and hast not obeyed my counsel,* 2 Chro. 25. 16, 20. and that the Holy Ghost, speaking of Elys sons, saith that they would not hearken unto, nor obey the voice of their father, because the Lord was determined to destroy them, 1 Sam. 2. 25. Yea, it is an observation of Livy, that when the destruction of a Person or Nation is destined; then the wholesome warnings both of God and Man, are set at nought. And in reason that sin is past all cure which strives against the cure. Herbs that are worse for watering. Trees that are less fruitful for dunging and pruning, are to be rooted out, or hew down. Even salvation it self will not save those that spill the potion, and fling away the plaister. When God would have cured Babylon, and she would not be cured; then she is given up to destruction without further warning.

Sect. 13. Ignorant Worldlings (who will believe nothing which comes not within the compass of their five senses) think that because God strikes not, he minds not, Psal. 50. 21. *Because sentence against an evil work is not executed speedily,*

Speedily, therefore the heart of the Children of men is fully set in them to do evil, as Solomon speaks, Eccles. 8. 11. They are like the Israelites, 1 Sam. 12. 15, to 20. they will not believe without a miracle; and it will be a miracle if ever they be saved. For should they see miracle upon miracle; should God forthwith strike one dead with a thunderbolt, and rain down fire and brimstone upon another, and cause the Earth to swallow down a third quick while they are blaspheming him; they would be as far from believing as they were before; as the examples of the old world, the Sodomites, Pharaoh, Balaam, Ahab, Belshazzar, Malchus, and those great Clearks, the Scribes, and Pharisees, together with thousands of the Jews, sufficiently manifest.

Yea, it is easier for a man possessed with many Devils to be dispossessed; to raise one from the dead; or to turn a stone into flesh, (in which God should meet with no opposition) than perswade an habituated Swearer to believe these ensuing precepts, predictions, testimonies of the Gospel, or any other saving truth, Mat. 5. 20. & 12. 36. & 25. 30, to 46. 2 Ties. 1. 7, 8, 9. & 2. 12. Heb. 12. 14. 29. Rev. 20. 12, to the end, Deut. 29, 19. 20. Prov. 1. 24, to 33.

Seet. 14. Well may they believe what the World, the Flesh, and the Devil suggests unto them: As Satan (that he may make smooth their way to perdition) will perswade the most impudent and insolent sinners, Drunkards, Adulterers, Blasphemers, Sabbath-breakers, Bloud-thirsty Murtherers, Persecuters of the Godly, and contemners of Religion, that they may take liberty to continue their sensual lusts, by a testimony of Scripture, and apply Christs Passion as a warrant for their licentiousness; his Death as a license to sin, his Cross as a Letters patent to do mischief. And hereupon, as if a Malefactor should beat his drum of rebellion with his pardon: they live as if the Gospel were quite contrary to the rule of the Law; or as if God were neither to be feared nor cared for. Hence they exercise their saucy wits in profane scoffs at Religion, and disgrace that bloud, whereof hereafter they would give a thousand worlds for one drop: hence they rear heaven with their blasphemies, and bandy the dreadful name of God, in their impure and polluted mouths, by their bloudy oaths and execrations; hence they are so witleß, gracelß, and shameleß; as to swear and curse even as dogs bark. Yea, they have so sworn away all grace, that they count it a grace to swear; and are so far from believing what God threatens in his Word against sin, and what is affirmed of his Justice, and severity in punishing all wilful and impenitent sinners with eternal destruction of body and soul; that they presume to have part in that merit, which in every part they have so abused; to be purged by that bloud, which now they take all occasions to disgrace; to be saved by the same wounds and bloud, which they swear by, and so often swear away; to have Christ an Advocate for them in the next life, when they are Advocates against Christ in this: that heaven will meet them at their last hour, when all their life long, they have galloped in the beaten road toward hell. And that though they live like swine all their life long, yet one cry for mercy at the last gasp, shall transform them into Saints. And this is the strong faith they are so apt to boast of, viz. presumption, not confidence: Or rather, Hope frightened out of its wits. For notwithstanding all this, in believing the Scriptures, they fall short of the Devils themselves. For the Devils do really believe that God is no less true and just then

then he is merciful; as his Word declares him to be: and thereupon they tremble, as St. James hath it, *Jam. 2. 19.* whereas these men believe not a word that God speaks, so as to be bettered by it.

Sect. 15. And no marvel, for their wont hath been to believe Satan rather than God; as did our first Parents, *Gen. 3.* Therefore now after they have rejected all means of grace, when they are so crufted in their villany, that custom is become a second or new nature: God (that he may punish their hardness and excess in sin, with further obduration) not only delivers them up to Satan, the God of this world; who so blinds their minds, and deludes their understanding, that the light of the glorious Gospel of Christ shall not shine unto them, *1 Cor. 4. 3, 4. Eph. 2. 2. 2 Thes. 2. 9.* But he gives them up, even to a reprobate judgment, to the hardness of their hearts, and to walk in their own counsels, *Psal. 81. 11, 12. Rom. 1. 21, to 32.* And better be given up to Satan, as the incestuous Corinthian was, than thus to be given up. For he was thereby converted & saved, as God used the matter; making the Scorpion a medicine against the sting of the Scorpion: the Horseleech a means to abate the vicious and superfluous blood; so ordering Satans craft and malice, to ends which himself intended not.

Whereas these are given over; as a desperate Patient is given over by his Physician when there is no hope of his recovery. As thus, Because they will not receive the truth in love, that they might be saved: for this cause God gives them up to strong delusions, that they should believe lies; that all they might be damned who believe not the truth, but take pleasure in unrighteousness: they are the very words of the Holy Ghost, *2 Thes. 2. 10, 11, 12.* If any would see more touching the woful condition of a deluded worldling; and how Satan gulls wicked men with a world of misprisions, that he may the better cheat them of their souls; Let them read *The Drunkards Character*, and *The Cure of Misprision*: for in this I study all possible brevity, being loath either to surfeit or cloy the Swearer; who is commonly short-breathed in well-doing; and lest adding more should hinder him from hearing this: for Satan and his corrupt heart will not condescend he shall hold out to hear his beloved sin so spoken against.

Memb. 5.

Sect. 1. Only I will insert a few notions, aphorisms, or conclusions, touching the former point of Gods forbearing to punish the most flagitious sinners when they so horribly provoke him: together with some pregnant examples of some that he hath executed Martial Law upon, even in this life.

Cornelius Gallus (not to mention many, nor any that every Author sets down) died in the very act of his filthiness, as *Plutarch* well notes. *Nitingal*, Parson of *Crondall* in *Kent*, was struck dead in the Pulpit, as he was belching out his spleen against Religion and zealous Professors of the Gospel. It was the usual imprecation of *Henry Earl of Schwartzbourg*, Let me be drowned in a *Fakes*, if it be not so; and such was his end. You may remember one Lieutenant of the Tower was hanged; it had wont to be his usual imprecation, as he confessed at his death. *Earl Godwin* wishing at the Kings Table that the bread he eat might choak him if he were guilty of *Alphreds* death, whom he had before slain; was presently choaked, and fell down dead: Yea, his lands also sunk into the Sea, and are called *Godwins sands*: where thousands since have made shipwrack. It was usual with *John Peter* mentioned in the Book of *Martyrs*,

tyrs to say, If it be not true, I pray God I may not ere I die : and God saying Amen to it, he rotted away indeed. A *Serving-man* in *Lincol-shire* for every trifle used to swear *Gods precious blood*, and would not be warned by his friends to leave it : insomuch, that hearing the bell tole in the very anguish of death, he started up in his bed and swore by the former oath that bell toled for him : whereupon immediately the blood most fearfully issued, as it were, in streams from all parts of his body, not one place left free, and so died. *Pope* King of *Poland* had ever this with in his mouth, If it be not true, I would the *Rats* might eat me : and so it came to pass ; for he was so assailed by them at a banquet, that neither his guards nor fire, nor water could defend him from them ; as *Munster* mentions. The *Jews* said, *Let his blood be upon us, and upon our children* ; and what followed ? *Sixteen hundred years* are now past, since they wished themselves thus wretched : and have they not ever since been the hate and scorn of the world ? Did they not (many of them) live to see their *City buried in ashes*, and *drowned in blood* ? to see themselves *no Nation* ? Was there ever any people under heaven, that was made so famous a spectacle of misery and desolation ? They have had what they called for to the ful ; and it's just that they who long for a curse, should have it : Yet how many among us do familiarly curse their wives, children, &c, Nor is it seldom that God pry them in their own coin : men profane Gods Name, and he makes their names to stink. When the pestilence rageth in our streets, blasphemy and execration must confess that they have their due wages. *Blasphemers live swearing, and die raving* ; it is but their wages.

Seet. 2. He punisheth some in the *Suburbs of Hell*, that they might never come into the *City it self*. The evil he now suffers uncorrected, he refers to be condemned. Sin knows the doom, it must smart here, or hereafter. Outward plagues are but favour in comparison of spiritual judgment ; and spiritual judgments but light, to eternal torments. God doth not punish all flagitious sinners here, that he may allow some space to repent, and that none may doubt his promise of a *General Judgment* : nor does he forbear all here, lest the world should deny his providence, and question his justice.

Memb. 6.

Seet. 1. But what do I urge reason to men of a reprobate judgment ? to admonish them, is to no more purpose, than if one should speak to life-less stones, or sence-less plants, or wit-less beasts ; for they will never fear any thing till they be in *Hell-fire* ; wherefore God leaves them to be confuted with fire and brimstone, since nothing else will do it. If there be any here that believe a *Resurrection* (as I hope better things of some of you) all such I would beseech, by the mercies of God before mentioned, that they would not be so desperately wicked, as to mock their admonisher, scoff at the means to be saved, and make themselves merry with their own damnations ; but that they would entertain this message as if it were an *Epistle* sent from God himself, to invite and call them to repentance. Yea, consider seriously what I have said, and do not, oh do not mock at Gods Word, nor sport away your souls into those pains which are easeless, endless, & remediless. Shall we give an account at the day of judgment for every idle word we speak, *Mat. 12. 36.* & never give a reckoning for our wicked swearing and cursing ? We shall be judged by our words, *v. 37.*

Are you willing to be saved? if you are, Break off your sins by repentance, Dan. 4.27. Cease to do evil, learn to do well, Isa. 1.16, 17. Seriously grieve and bewail for the millions of times that you have blasphemed God and pierced your Saviour, and never more commit the like impiety. Yea, do not only leave your swearing, but fear an Oath, and make conscience of it; resolve not to take the glorious Name of God in vain, nor place any other creature in his room: though the Devil should say unto you, as once he did to Christ, *All this will I give thee*. For it is not enough that we abstain from evil, unless we hate it also, and do the contrary good; Sanctifie the Lord God in your heart, 1 Pet. 3.15. Make a Covenant with your mouth, as Job did with his eyes, and set a watch before the door of your lips, that you thus offend not with your tongue, Ps. 141.3.

Sect. 2. Which if you do rightly, the like care to avoid all other sins will necessarily follow: because he that fears to commit one sin out of conscience, and because God forbids it, will upon the same ground fear all that his law forbids; and as heartily and unfeignedly desire that he may never commit it, as that God should never impute it, 2 Tim. 2.19. Neither can a regenerate mind consist with a determination to continue in any one sin; as when Christ cast out one Devil, we read that he cast out all, even the whole Legion, Mat. 5.2, &c. And he that makes not some conscience of all sin, makes no true conscience of any sin.

And the same is to be understood also of duties commanded; for the same law which injoyns us to hate and forsake all sin, commands us also to strive after universal obedience to every precept. And it is a true Rule, He that hath not in him all Christian graces in their measure, hath none; and he that hath any one truly, hath all. He that is not sanctified in every part, is truly sanctified in no part, 1 Pet. 1.15. 2 Pet. 3.11. Mat. 5.48. 2 Tim. 3.17. 2 Cor. 7.1. And the least sin allowed of, be it but a vain thought, or one duty omitted, is enough to cast thee into hell; for the wages of sin (any sin, be it never so little) is death, Rom. 6.23. Jam. 1.15. Yea, admit thou hadst never acted any the least evil in all thy life, it were not enough to save thee from hell, much less to bring thee to heaven; for we need no more to condemn us, then what we brought into the World with us, Gen. 2.17. Psal. 51.5. Rom. 5.12. Whence the new-born child in the law was commanded to offer a sin offering, Lev. 12.6.

Sect. 3. Wherefore as you tender the good of your own soul, set upon the work presently, before the Drawbridge be taken up: provide with Joseph for the dearth to come; With Noah, in the days of thy health, build the Ark of a good conscience, against the floods of sickness. Imitate the Ant, who provides her meat in Summer for the Winter following. Yea, do it whilst the yearning bowels, the bleeding wounds, and compassionate arms of Jesus Christ lie open to receive you. Whiles you have health, and life, and means, and time to repent, and make your peace with God in Christ, as you tender I say the everlasting happiness and welfare of your almost lost and drowned soul, as you expect or hope for grace or mercy, for joy and comfort, for heaven and salvation, for endless bliss and glory at the last; as you would escape the direful wrath of God, the bitter sentence and doom of Christ, the never dying sting and worm of conscience, the tormenting and soul-scorching flames of hell, and everlasting separation from Gods blissful presence, abjure and utterly renounce all wilful and affected evil; and in the first place this abominable sin of swearing and cursing.

Sect. 4.

SECT. 4. The which Grace if you would obtain, omit not to pray for the assistance of Gods spirit, otherwise thy strength is small: yea, except God give thee repentance, and removes all impediments that may hinder, thou canst no more *turn thy self*, then thou couldst at first *make thy self*. We are not sufficient of our selves to *think*, much less to *speak*, least of all to *do* ought that is good, 2 Cor. 3. 5. Job. 15. 4, 5. We are *swift* to all evil, but to any good *immovyeable*. Wherefore beg of God that he will give you a new heart, and when the heart is changed, all the members will follow after it, as the rest of the creatures after the *Sun* when it ariseth. Importune him for grace, that thou mayest firmly resolve, speedily begin, and continually persevere in doing and suffering his holy Will. Desire him to *regenerate thy heart, change and purifie thy nature, subdue thy reason, rectifie thy judgment, reform and strengthen thy will, renew thy affections*, and *beat down* in thee whatsoever stands in opposition to the Scepter of Jesus Christ. Only this let me add: Be sure you *wholly and only* rest on your Saviour Jesus Christ for salvation, abhorring to attribute or ascribe ought to doing: for our very righteousnesses are as filthy rag, Isa. 64. 6. And the sole perfection of a Christian, is the *imputation* of Christs righteousness, and the not *imputation* of his own unrighteousness; a rule which we are very apt to swerve from, either on the right or left hand: wherefore if you would not err, observe this golden *mean*, endeavour to live as if there were no Gospel, and to die as if there were no Law. And now for conclusion, If thou receivest any power against this great evil, forget not to be thankful, and when God hath the fruit of his mercies, he will not spare to sow much where he reaps much: and so having set before you *life and death*, I leave you to choose which of them you like best. Only think what *account* you shall give of that you have read; for if this warning prevail not, it is much to be feared the next will be that of *The Son of man*, Mat. 25. 41. Depart from me, &c.

POST-SCRIPT.

YOU that fear God, or have any bowels of compassion towards the precious Souls of those poor ignorant men, women, and children, whom you hear to swear and curse as Dogs bark; (that is not more of curstness then out of custom,) wish them to read these few pages, neither count it as a thing indifferent which may either be done or dispensed withall; for besides that God hath commanded the duty of admonition, Heb. 3. 13. 2 Tim. 2. 25. and commended the practise of it, Rev. 1. 2, 6. and condemned the contrary, v. 20. If you do not it, or the like, you hate your brother, Lev. 19. 17. and make your self guilty both of his sin and ruine, Ezek. 3. 18, to 22. For as none but a Cain will say, Am I my brothers Keeper? so these could never continue their cursing and swearing as they do, if they were but so happy as to meet with timely and faithful admonition. Nor can you love God, and patiently hear these miscreants blaspheme his holy Name as they do, 2 Pet. 2. 7, 8. Or manifest your self his by adoption and regeneration; for well-born children are touched to the quick with the injuries of their Parents; and not to be moved in this case, is to confess our selves bastards. Yea, it is a base, vile, and unjust ingratitude in those men, that can endure the disgrace of them under whose shelter they live. Which being so, make it a part of your charity, to give of them as you meet with occasion; as that you shall hourly do, even as you pass the streets, if you but mind it.

FINIS.